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بسم الله الرحمن الرحيم

الحمدُ للهِ نحمدُهُ ونستعينُهُ ونستغفرُهُ ونؤمنُ بهِ ونتوكلُ عليهِ، ونعوذُ باللهِ من شرورِ أنفسِنا ومن سيئاتِ أعمالِنا، من يهدِهِ اللهُ فلا مضلَّ لهُ ومن يضلِلْه فلا هاديَ لهُ

وأشهدُ أن لا إلهَ إلا اللهُ وحدَهُ لا شريكَ لهُ، وأشهدُ أنَّ سيِّدَنا ومولانا محمّدًا عبدُهُ ورسولُهُ، صلّى اللهُ عليهِ وعلى آلِهِ وصحبِهِ وأزواجه و عترته أجمعين-

أما فقد قال الله تبارك وتعالى :

"فاذكروني أذكركم واشكروا لي ولا تكفرون"

Respected scholars and fellow travelers on the path of taṣawwuf,

Allah, Most Exalted, granted us the tawfīq to perform Fajr in congregation. In the ḥadīth it is mentioned:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ رَسُولُ اللهِ ﷺ :

«يَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ، فَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ فَيَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ رَبُّهُمْ، وَهُوَ أَعْلَمُ بِهِمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ». (رواه البخاري)

Abu Hurayrah (ra) narrates that the Messenger of Allah ﷺ said:

“The angels of the night and the angels of the day gather at the Fajr and ʿAṣr prayers. Those who stayed among you through the night assemble at Fajr and ascend (to the heavens). Your Lord—though He knows best—asks them: ‘In what state did you leave My servants?’ They reply: ‘We left them while they were praying, and we came to them while they were praying.’” (*Al-Bukhārī)*

Meaning: at Fajr, both the night-angels (departing) and the day-angels (arriving) are present, so the one who attends Fajr in congregation is “recorded present” by both groups. Likewise at ʿAṣr, both groups attend; thus, the person praying in congregation has attendance recorded by both. On the Day of Resurrection, the angels of Fajr, the night-angels, and the day-angels will testify: “This servant was present in Allah’s court, and we intercede for him.”

The Virtue and Origin of Fajr

Scholars mention in the books of fiqh that the first to perform the Fajr prayer was Ādam (ʿalayhi as-salām), praying two rakʿahs. When he descended to earth, darkness—unknown in Jannah—covered him. At daybreak, when light appeared, he was commanded to pray two rakʿahs: one in gratitude for the removal of darkness, and another for the coming of light.

For us, the two emphasized Sunnah rakʿahs were added. The scholars hold the Sunnahs of Fajr to be the most confirmed among the

Sunnahs; hence, if Fajr is missed and made up before midday, its Sunnahs should also be made up.

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قَالَ:

«رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا» (مسلم)

“Narrated ʿĀ’ishah (may Allah be pleased with her):

“The two Sunnah rakʿahs of Fajr are better than the world and everything in it.” (*Muslim*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ قَالَ رَسُولُ اللهِ ﷺ:

«لَا تَدَعُوا رَكْعَتَيِ الْفَجْرِ، وَإِنْ طَرَدَتْكُمُ الْخَيْلُ» (أحمد)

Narrated Abū Hurayrah (ra): The Messenger of Allah ﷺ said:

“Do not leave the two (Sunnah) rakʿahs of Fajr—even if horses are trampling you.” (*Ahmad*)

Thus, in travel or residence, the Prophet ﷺ never abandoned the Sunnahs of Fajr.

Fajr and the Reminder of Death and Life

Scholars further say that Fajr reminds us of life after death. Sleep is called the “little death”: during sleep the discerning, differentiating faculty of the soul is withheld by Allah; hence the sleeper knows not who came or went. In death, the life-soul is taken and worldly life ends, initiating the Hereafter which does not return to the world.

Therefore, we have two Fard rakʿahs and two Sunnah rakʿahs at Fajr as a reminder that after the “death” of sleep, a new life (a new day) is granted. As they say:

«النَّوْمُ أَخُو الْمَوْتِ»

“Sleep is the brother of death”

So do not waste excessive time in sleep; keep it to necessity. The Sufis say:

إِذَا كَثُرَ الْمَنَامُ فَنَبِّهُونِي، فَإِنَّ الْعُمْرَ يَنْقُصُهُ الْمَنَامُ.

“If I sleep too much, wake me, for sleep diminishes one’s lifespan.”

Time spent asleep is time cut from our lives. Sleep is a need, not the goal. Our intention in sleeping should be to prepare ourselves to obey Allah with a sound and balanced mind.

The Prophet’s ﷺ Nightly Routine

The Messenger of Allah ﷺ apportioned his night into three parts:

- A portion for rest; even then he would spend some of it advising senior Companions and assigning religious tasks.
- A portion for his noble wives (ra) and their care.
- A portion for worship of Allah.

When the last third ended and he finished worship, he would rest briefly so that physical strength returned for the day’s service of dīn. Allah says:

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا (المزمل V7)

“Surely for you by day is prolonged occupation.”

سبحاً literally means “swimming”: just as the swimmer is immersed head to toe, so too a Sufi-scholar should be immersed entirely in the work of

dīn—studying, memorizing, reading, and even eating with the intention of gaining strength for Allah's work.

So when one awakes at dawn, Allah has favored him with renewed life. He should devote himself to dīn after Fajr. The Prophet ﷺ would remain with the Companions, speaking of dīn until Ishrāq, then pray two rakʿahs and attend to other needs. Hence, one should not hasten to sleep right after Fajr; rather, after Ishrāq and related devotions—if sleep is overpowering—rest; otherwise, engage in beneficial works.

عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ:

«كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى الْفَجْرَ جَلَسَ فِي مُصَلَّاهُ حَتَّى تَطْلُعَ الشَّمْسُ حُسْنًا» (مسلم)

"Narrated Jābir ibn Samurah (ra), he said:"

"When the Prophet ﷺ prayed Fajr, he remained seated at his place of prayer until the sun had risen brightly." (*Muslim*)

The Virtue of Ishrāq

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ الله ﷺ:

«مَنْ صَلَّى الْغَدَاةَ فِي جَمَاعَةٍ، ثُمَّ قَعَدَ يَذْكُرُ الله حَتَّى تَطْلُعَ الشَّمْسُ، ثُمَّ صَلَّى رَكْعَتَيْنِ، كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ تَامَّةٍ تَامَّةٍ تَامَّةٍ» (الترمذي)

"Narrated Anas ibn Mālik (ra) that the Messenger of Allah ﷺ said:

"Whoever prays Fajr in congregation, then sits remembering Allah until the sun rises, and then prays two rakʿahs, he will have the reward of a complete Ḥajj and ʿUmrah—complete, complete, complete." (*Tirmidhī*)

Moderation in Sleep and Food

As noted, sleep should not be the goal—only as needed. Similarly, beware excess in food. The Sufis say:

إِذَا كَثُرَ الطَّعَامُ فَنَبِّهُونِي فَإِنَّ الْقَلْبَ يُفْسِدُهُ الطَّعَامُ

“If food becomes excessive, alert me—for excess food corrupts the heart.”

The Messenger of Allah’s ﷺ household sometimes went a month without a fire being lit:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:

«كُنَّا آلَ مُحَمَّدٍ ﷺ نَمْكُثُ شَهْرًا مَا نُوقِدُ نَارًا، إِنْ هُوَ إِلَّا التَّمْرُ وَالْمَاءُ» (البخاري)

“Narrated ʿĀ’ishah (ra):

“We, the family of Muḥammad ﷺ, would pass a month without lighting a fire; our food was only dates and water.” (*Al-Bukhāri*)

At times even dates were not available.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

«بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي ثَلَاثِمِائَةٍ نَفَرٍ، وَأَمَّرَ عَلَيْنَا أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ، فَزَوَّدَنَا جِرَابًا مِنْ تَمْرٍ لَمْ يَجِدْ لَنَا غَيْرَهُ، فَكَانَ أَبُو عُبَيْدَةَ يُعْطِينَا تَمْرَةً تَمْرَةً، فَقُلْتُ: وَكَيْفَ كُنْتُمْ تَصْنَعُونَ بِهَا؟ قَالَ: نَمَصُّهَا كَمَا يَمَصُّ الصَّبِيُّ، ثُمَّ نَشْرَبُ عَلَيْهَا مِنَ الْمَاءِ، فَتَكْفِينَا يَوْمَنَا إِلَى اللَّيْلِ، (البخاري)

Narrated Jābir ibn ʿAbdillāh (ra):

“The Messenger of Allah ﷺ sent us on an expedition, and we were three hundred men. He appointed Abū ʿUbaydah ibn al-Jarrāḥ (RA) as our commander, and he provided us with a bag of dates as our provision. That was all he could find for us. Abū ʿUbaydah used to

give us one date each day. I (Jābir) said: ‘What did you do with that single date?’

He replied: ‘We used to suck it as a child sucks (something sweet), then we would drink water over it, and that was sufficient for us until the night.’” (*al-Bukhārī)*

Yet Allah’s promise was fulfilled:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا، إِنَّ مَعَ الْعُسْرِ يُسْرًا (الشرح: 5–6)

“Indeed, with hardship is ease; indeed, with hardship is ease.”

When they reached the Red Sea coast, Allah provided a massive fish (whale) from which they ate for many days, using its fat as oil.

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ

«بَعَثَنَا رَسُولُ اللهِ ﷺ وَأَمَّرَ عَلَيْنَا أَبَا عُبَيْدَةَ، فَنَزَلْنَا السَّاحِلَ، فَأَصَابَنَا جُوعٌ شَدِيدٌ، فَأَلْقَى الْبَحْرُ حُوتًا مَيْتًا، مَا رَأَيْنَا مِثْلَهُ، يُقَالُ لَهُ: الْعَنْبَرُ، فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ، وَادَّهَنَّا مِنْ وَدَكِهِ، حَتَّى ثَرَيْنَا…» (البخاري)

Narrated Jābir ibn ʿAbdillāh (ra):

“The Messenger of Allah ﷺ sent us on an expedition and appointed Abū ʿUbaydah (ra) as our leader. We camped along the seashore and were overtaken by severe hunger. Then the sea cast up a large dead fish, the like of which we had never seen. It was called al-ʿAnbar (a type of huge whale). We ate from it for half a month, and we smeared ourselves with its fat until we became strong and nourished…” (*al-Bukhārī)*

Its rib was so large that a mounted man passed beneath it without touching it.

Lesson: Eat as needed, and intend by eating to gain strength for dīn. When the intention is for Allah's work—just as the Companions endured hunger for dīn and Allah provided from the unseen—He puts barakah in our food and provides from where we cannot imagine.

Guarding the Tongue and Time

The Sufis also caution against excessive speech:

إِذَا كَثُرَ الْكَلَامُ فَسَكِّتُونِي فَإِنَّ الدِّينَ يَهْدِمُهُ الْكَلَامُ

"If speech becomes excessive, silence me—for excessive talk ruins the dīn."

Thus the Prophet ﷺ advised ʿUqbah b. ʿĀmir (ra):

عَنْ عُقْبَةَ بْنِ عَامِرٍ رضي الله عنه... قَالَ ﷺ:

«إملِكْ عَلَيْكَ لِسَانَكَ، وَلْيَسَعْكَ بَيْتُكَ، وَابْكِ عَلَى خَطِيئَتِكَ» (الترمذي)

"Restrain your tongue, let your home suffice you, and weep over your sin." (*Tirmidhī*)

Whether the wording is إِملِكْ (control your tongue) or أَملِكْ (place authority over your tongue), the point remains: the tongue was given for Qurʾān, dhikr, and good—not for idle talk.

And the Prophet ﷺ said:

عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه:

«مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ» (البخاري)

"Whoever guarantees for me (to safeguard) what is between his jaws and what is between his legs, I guarantee for him Paradise." *(Al-Bukhārī)*

So a core of taṣawwuf is to avoid excess in food and speech. When one eats according to need, with intention for dīn, Allah places barakah—just as He did for the Companions. And when one avoids futile talk, his entire day and night become invested in the work of dīn.

Turning to Allah in Old Age

The Sufis say: when old age arrives, turn wholly to Allah—engage in istighfār, worship, and avoid vain pursuits. They said:

إِذَا كَثُرَ الْمَشِيبُ فَحَرِّكُونِي

فَإِنَّ الشَّيْبَ يَتْبَعُهُ الْحِمَامُ

“If the white hair becomes many, shake me up— for after grey hair, death follows.”

The Stages of Life and the Six Provisions

Life has many stages: the realm of spirits; the mother’s womb; then birth—and Allah provided six provisions for us. For the infant: two springs of milk in the mother’s breast. When grown, beyond food and drink, He provided four more:

1. كتاب: the Qurʾān.
2. Sunnah: the Prophetic way and ḥadīth.
3. Ijmāʿ: the agreed-upon matters of the Companions—e.g., their unanimous pledge to Abū Bakr (ra) as the first Khalīfah; likewise, the agreement in ʿUmar’s (ra) time on twenty rakʿahs of Tarāwīḥ in Ramaḍān.

4. Qiyās: juristic reasoning by the imāms—Abū Ḥanīfah, al-Shāfiʿī, Mālik, Aḥmad (raḥimahumullāh)—to derive rulings from the Qurʾān and Sunnah.

In short: Allah cared for us as infants through our mothers, and as adults by granting us Qurʾān, Sunnah, Ijmāʿ, and Qiyās. When old age comes, the command is to turn fully to Allah, retire from worldly excess, and become people of the Hereafter. Allah said in Sūrat al-Naṣr:

{وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا}

“Seek His forgiveness; indeed, He is ever-accepting of repentance.”

The Sahābah—the True Sufis

Finally: the Sahābah (raḍiyallāhu ʿanhum) were the true Sufis and perfect followers of the Sharīʿah. In eating, drinking, walking—every manner—they followed the Messenger ﷺ.

A Roman king once gathered his commanders and asked: “Are we not greater in number? Do we not possess more power and weaponry?” They answered yes. He asked: “Then why is it that when the Companions come and you fight them, they prevail and you flee?” One commander replied: “They possess six qualities which we do not:

1. **يَقُومُونَ اللَّيْلَ —**

“They stand in prayer (tahajjud) at length”

2. **وَيَصُومُونَ النَّهَارَ —**

“they fast by day..”

3. **وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ —**

“they enjoin right and forbid what is wrong”

4. وَيُوفُونَ بِالْعَهْدِ/الْوَعْدِ —

“they fulfill their promise.”

5. وَيَتَنَاصَفُونَ فِيمَا بَيْنَهُمْ —

“they uphold justice among themselves”

How just they were: at Badr, the Prophet ﷺ put ʿAlī, Ḥamzah, and ʿUbaydah (raḍiyallāhu ʿanhum) forward—he did not keep his family behind while sending others forward. He also declared that Zakāh is not permissible for Banū Hāshim; he himself did not accept ṣadaqah but accepted gifts in general.

Their justice was such that whether a noble or a commoner sinned, the punishment was the same. Regarding the Qurayshī woman who stole, the Prophet ﷺ ordered her hand to be cut. When intercession was sought because she was from Quraysh, he said: “By Allah, if it was Fāṭimah bint Muḥammad, she too would be liable.”

Thus, taṣawwuf is not mere dhikr; it is the body immersed in obedience—what they called **"ذكر البدن بالوفاء"**

—the body’s remembrance is its loyal fulfillment of Allah’s dīn without any rebellion and transgression.

May Allah grant us all the tawfīq and ability not to waste our time, but to remain engaged in wadhāif (devotions), recitation, dhikr, ṣalawāt, istighfār, duʿāʾ, and murāqabah.

Murāqabah means to reflect for a while on the following reality: “we will leave this world; an examination awaits us in the Hereafter—how much preparation have we made?”

Act upon this reflection, and be diligent with Ishrāq and the other Sunnah prayers.

وصلى الله عليه وآله وسلم